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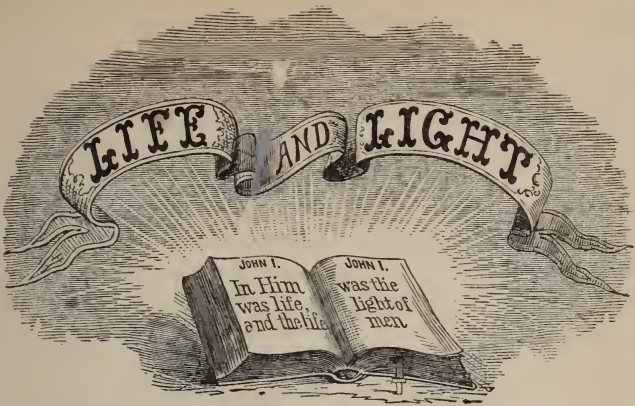
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## FOR WOMAN.

VOL. V.

MAY, 1875.

No. 5.

### TURKEY.

#### PERSECUTION.

BY MRS. ANNA V. MUMFORD.

THE following account of an out-station visit is taken from a letter recently received from Mrs. Mumford of Samokov, dated Bansko, Jan. 18, 1875. After speaking of her safe arrival at the native pastor's house, she says, —

“The next day, Friday, we rested, and received company in the morning; at noon, Katarinka, one of our native helpers, came for me to attend the woman's monthly meeting for benevolence. We had a very pleasant meeting, reading the Scriptures, singing hymns, reciting verses from the Bible; and I told them that a similar society in America gave money for my support here. This pleased them much; and they asked, among various other questions, if

all our ladies were rich. I told them they were not, but were obliged, sometimes, to deny themselves necessary comforts to give to me. One dear, thoughtful woman said that this, to her mind, was a proof of the truth of our faith, that it made people love others so much, that they would send money so far to those whom they had never seen. How it filled my heart, and fed my soul, to mingle with them, and behold what a change the gospel had wrought! They were sitting around on the floor, with their spinning-wheels in their hands, often with babes in their laps at the same time, talking of how they could best work for God, their faces so happy and peaceful because they loved God. Among these very poor women they had gathered in their contribution-box seventy piastres (\$3.50), in the year since they began their meetings. I went home with Katarinka; and she told me of her work in a village near here, and also of the nuns in Bansko, till I was so thrilled I could hardly sit still.

“Katarinka wished to visit Bonye, a village about an hour distant from Bansko, where there is only one Protestant family, but where others are inquiring after the truth. I wanted very much to visit some of the villages in that region; and it was arranged that the native pastor and myself should go with her to Bonye the next day (Saturday), and return on Monday. Accordingly we started on our horses at noon, and before very long were pleasantly welcomed at our friend’s house. Three neighboring women followed us in, to know where we came from, and why we were there; and Katarinka, taking me for a text, led them to talk of spiritual things. They had never heard of a Bible, and did not know what it meant.

“As it grew dark, the women left; and our hostess spread a cloth upon the floor in front of the fireplace, and placed upon it an earthen dish full of rice boiled with

meat, with five wooden spoons around the edge. The husband cut some slices of bread, and laid them by the spoons, and we ate our supper. Soon after we began, a boy called out the man of the house, saying some one wanted to see him. When he returned he was troubled, and told us that his older brother, who lives in the village, had come to tell him that there would be trouble on account of our being there; that the guard would walk around the house all night in order that no one might enter to converse with us; and as soon as it was light in the morning we must leave. The man seemed very much alarmed. The pastor said to him, 'We are guests in your house: if you tell us to go, we must go; but, if you are willing, we will stay till Monday, as we proposed.' — 'I am glad to have you here,' he replied; 'but I am afraid you will be harmed, and perhaps killed.' The pastor asked me what I thought; and I said, 'We will remain, and trust the event to the Lord, in whose service we are.'

"After an hour, as we were sitting about the fire, our host rose to go to the horses; but, upon opening the door, he saw something that caused him to close it, and slide the bolt. 'There are soldiers in front of the door, with guns,' he whispered. 'Open the door, and invite them in,' we replied; and he did so. The first one was a very tall, large man, having, besides his rifle, two pistols, and a knife two feet long fastened in his girdle. The next one was a shorter but very powerfully-built man, similarly armed, and with such a face as I have not seen in a long time, so ferocious and wicked in its expression. They leaned their guns against the wall, and sat down near them. We passed the usual salutations in the East; and the pastor immediately opened a very free and friendly conversation with them upon religious subjects, told them that it was our custom, at that time every evening, to sing and pray,

and, if they had no objection, we would sing a hymn. We sang about heaven and the shortness of life, which led to the subject of right living, so that at last we might enter heaven; 'for you know,' the pastor added, 'we all want to go to heaven when we die.' — 'Of course,' they said; and, the more he talked upon the subject, the more interested they became, the tall one especially. When he told them, that, with our wicked hearts and evil inclinations, we could never enter heaven, he asked, 'How can we change our hearts?' The pastor talked with them nearly an hour in a way that won their respect and confidence; and then he prayed especially for them. The tall one, as he was going, said, 'We heard that you came with bad intentions upon our village: so we came to inquire. We think you are not bad people. Good-night, may you sleep lightly!' After they left, we had family prayers, and, in a particular manner, left ourselves in the care of God, not knowing what would be on the morrow. We spread our blankets, and all lay down to sleep peacefully, because our Father kept the city.

"In the morning, the first thing we heard was, that the soldiers slept before our large gate all night, so that no one should come into the house. While we were at breakfast, our host was again called out. His mother, an old woman, very bitter against Protestants, returned with him to tell us we must leave at once, as the whole place was excited, and determined to injure us in some way. 'We shall not go till to-morrow,' we replied: 'we came here to find work, and we mean to find it. If no one can come here to see us, we will go out into the streets, to seek them.' She went off very angry.

"In an hour or two, the head man of the village came to tell us to go at once.

" 'We have business here,' we replied.



“‘Well, then,’ said he, ‘if you stay, do not go into the street, but sit in the house.’

“‘I am not a prisoner, that I should be shut up here,’ answered the pastor. ‘If I wish to go out, I shall do so freely and without fear.’

“‘Then you will suffer for it;’ and he left us.

“We prayed over the matter, and asked direction from God as to our duty; for we wished to be wise as serpents as well as harmless as doves.

“Afterwards it seemed right that the pastor and our host should go out together, and Katarinka and I staid to pray for them. They were not gone long before a mob surrounded them, and drove them into the gate. Besides this front-gate there was a small one on the left side of the house, opposite another street. Two hours later, Katarinka came to me, and said, ‘There is a group of women standing by the side gate; and I would like to go and read or talk to them.’ I said, ‘Go, and I will watch you.’ I soon followed, and stood in the gate, leaving it open, that the pastor might see us both. The women began to talk very roughly; and, after a while, one of them called to the crowd of men who were at the front gate; and they moved slowly around to where we were standing. I then tried to get some of the women and girls to come inside to talk; but they mocked me, and wagged their heads with the ‘Aha, aha!’ which is so insulting. Just then the bad man, who had visited us the night before, advanced from the crowd of men, and sprang towards Katarinka, taking her by the throat. I flew to her rescue, when he seized me also, and I was thrown to the ground. At this moment the pastor interfered, and we made our escape. He struck the pastor several times with his club and his fists, till our host and his brother came to the rescue.

“We did not go out again, but worked and talked with the three families who lived in the house, reading what the Saviour said should happen to us in this world, if we lived faithfully. One of the men in the village, who was interested in the truth, but who, till this time, had not acknowledged it, now forced his way through the mob which had surrounded the walls of our house, and entered to converse with us. We had a very interesting talk with him, and rejoiced that we had even so much encouragement. Our host, too, who at first was trembling with fear, became more and more courageous with the strength God poured into his soul through his word, and the prayers of the pastor. Oh, what a fearful time it was from noon till dark, the noise of the mob growing louder and louder all the while, with a prospect of the walls being forced, and our lives taken. We were trusting in God alone.

“In the middle of the afternoon, a furious priest, with the same dark man behind him, entered our room, and said, —

“‘When are you going?’

“‘That is not a question for you to ask,’ replied the pastor: ‘we are guests here, and shall go when we wish.’

“‘Will you go at once?’

“‘No, we shall not.’

“‘Do you see this club? After an hour, I will return, and, if you are still here, you will feel it.’

“‘Very well. Good-day sir,’ answered the pastor.

“He did not return in an hour, and we read and prayed and sang till time to retire. The mob was held in check by God’s hand, and we suffered no more violence. In the morning, we did not start till eight o’clock, lest they might say we ran away in the night; and, a few hours later, we arrived safely in Banskó.

“Then we considered what it was best to do about the

affair, as something evidently must be done to make an example of them, or we never could enter the place again. It was finally decided that I, as an American citizen, should make a complaint to the United States minister at Constantinople for assault on myself and my two helpers. Mr. H. started for Samokov with our three depositions this morning.

“WEDNESDAY, 20TH. — The pastor has just returned, and tells me that the man who attacked me, one of the head men of the village, and the priest who threatened us, were placed in confinement last night: the priest and head man were bailed out to-day, and are ready to appear when summoned.”

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## INDIA.

### WORK IN MADRAS.

BY MRS. S. B. CAPRON.

MADRAS, Dec. 6, 1874.

WE arrived at this port on the 2d of December. Among our company, on the steamer from London, was Miss Johns, sent out by the Scottish Ladies' Association in Edinburgh, connected with the Church of Scotland. Miss Johns is to have charge of the orphanage, and is supported by her own church in Halifax, N.S. We have called upon her since our landing, to see how she likes her fifty girls with their bright brown faces, and their bright pink dresses.

Day before yesterday, I visited the Hindoo girls' school, in charge of Mrs. Sathianadhan, wife of the estimable native pastor of the Church Missionary Society. It is an inspiration to think what India might become, with such a woman in every large town. This school is now

supported by the Indian Female Instruction Society in England. It had its beginning under the fostering care of the American Board, and was transferred to the Church Missionary Society when the Board retired from missionary work in Madras. If I remember rightly, Dr. Winslow originated the enterprise. Under the efficient superintendence of this native woman, from a beginning, in 1864, of a school of ten girls in her own house, she now has in charge five public schools containing over three hundred girls, and forty-nine families containing seventy respectable Hindoo ladies under instruction. It is of but one of these schools that I now make mention. Crossing the street from the native pastor's home, we entered one of the gateways of the People's Park. A few steps along the smooth gravelled road, and we are at the entrance of the schoolhouse. It is a model. Lord Napier, former governor of Madras, built a native house at his own expense, which he intended should be known as a model native house. Of course, being in the park, it could not be used for a family; and he thought to utilize it for a boys' school, as the Church Missionary Society has several schools in that neighborhood. The enterprising Mrs. Sathianadhan wrote to Lady Napier, asking for it, as thoroughly suited for her girls' school. Her request was granted; and I saw on one of the walls a photograph of the building, with the native girls about it, a copy of which had been sent, at her own request, to Lady Napier.

This school is in charge of a daughter of Mrs. Sathianadhan, and she much enjoys her work. There are one hundred girls, divided into four classes, besides a normal class of eight women, who are under training for the work in the families. One of these is a graduate of the Madura girls' boarding-school, having removed to this city

with her husband. Though these girls are kept at home after they are ten or twelve years of age, they are still objects of care, as they become guiding stars in families where may be others upon whom the shining of the gospel shall yet fall. After listening to the recitations and very hearty singing, and inspection of needlework, I sat upon the veranda with this woman, who was so evidently equal to her responsible position; and a sister in the Lord, indeed, did she seem. She was a native woman still in her dress and manners. After mentioning facts connected with her five schools and forty-nine families, she told me of her duties as a pastor's wife; and how, as she was growing older, the sick, both heathen and Christian women, desired her to visit them. She mentioned the Juvenile Missionary Association, held every Sunday evening, and her attempts to train the young people in benevolence. And then, with a quiet laugh, she added, "It becomes me to have a proper care of my house and two young boys that are growing up in it, and the baby, ten years younger than they."

I need not add that this visit refreshed me. And is this our work, to train such women for India? Is it for such fruit that the dear child of God may pray? When the native gentlemen come to see Lord Napier's model house, they may also be reminded that it is the woman who feareth the Lord, whose works shall praise her in the gates. Of many such a home may it be said, "Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."

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Lo! on India's gloomy night  
The gospel star has shed her light.

## ITEMS.

ALWAYS AT PRAYER. — The Armenians have a custom of praying in the open air at sunrise. They think that God is more inclined to hear them then, and also at the rising of the moon. One of the old faith found a Protestant at prayer near noon, and told him it was so late, that God would not hear him. It is probable this notion was obtained from Mohammedans, who observe these times of prayer very faithfully. It is related that Mohammed used to say to his followers, that angels were with them night and day, and that when they ascended to heaven, and God asked them how they left his creatures, they should be able to say, “We found them at their prayers, and we left them at their prayers.” — *Whiffs from Ararat.*

REFORM IN CHINA. — Miss Payson of Foochow writes, in a recent letter, “The subject of binding the feet of the women has often been discussed by the missionaries in China; and many plans have been devised to prevent the adoption of this practice in the families of native Christians. None have met with much success as yet; but a plan has been lately adopted in Amoy that gives promise of good results. A society has been formed by the Christian women there, whose members pledge themselves to unbind their own feet, and to use their influence in persuading their relatives and friends to follow their example. We hope to have a similar society formed in Foochow before many months.”

A FEW days ago one of our ladies passed a group of boys, who were giving bread to street dogs. As she came near, the largest one said to her, “We are feeding the dogs; do you want some too?” — *Whiffs from Ararat.*

# Our Work at Home.

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## WHO WILL GO?

BY MRS. LEMUEL GULLIVER.

WE have a question to answer. We commend it to you, Christian mothers, rejoicing in the children whom God hath given you. We bring it to you, Christian daughters, who have received in rich measure the gifts of education and liberal culture in this land of Bibles and family altars. Tell us what we must reply.

From distant Micronesia, where a noble band of self-exiled men and women are conquering the islands for Christ, there comes to us a request for two teachers, — two earnest, Christian women, whose work is all ready for them. Warm, missionary hearts wait to give to such home love and cherishing. Converted heathen are looking eagerly for their coming.

How soon may the "Morning Star" bear to their glad welcome the helpers they so sorely need?

In Japan, — whence Joseph Nee Sima writes of his countrymen, "They are hungry and thirsty for the Christian truth: I find every thing ready for the gospel," — another school for women must be opened.

Two ladies are greatly needed, and their support is already pledged. Who are ready to enter into this blessed work with its heritage of prayer?

In Manissa, Turkey, there is an important school for Turkish girls. No one need desire brighter pupils, nor better opportunities for winning them to a higher intellec-

tual and spiritual life. One faithful teacher is bearing alone the burden of care. It will overwhelm her, if she is left long unaided. Whom may we send to share her work and its reward?

In the historic city of Prague, where the bigotry and superstition of centuries have been fruitful for evil, the way is now open for Christian women to work. A Bible-woman of mature experience is needed to carry into the homes of the poor and the degraded the knowledge of Him "who came to seek and to save that which was lost."

No woman could desire a wider field of usefulness, nor a stronger power for good, than is afforded by the post of physician in the Constantinople Home. In that city, the stronghold of Mohammed, her profession will enable her to reach great numbers to whom no ordinary missionary or teacher could gain access. We have for months been seeking one for this place of privilege. We desire to fill it without delay.

Away on our Western borders among the Dakota Indians, the work of the Spirit has been attended with glorious results. The "Dakota Home," where girls are being trained for all of the duties and privileges of Christian womanhood, calls for a teacher thoroughly furnished for her vocation, who will rejoice in leading these daughters of the forest into the work of the Lord.

The coming months will bring to us yet other demands for teachers. Christian friends, tell us what to say. There are heavy hearts among the dear followers of Christ in distant lands. They wonder, that with such openings for work among heathen women, such certainty of blessed fruit to follow self-denying toil, we must wait for months for any to respond, "Here am I: send me." Mothers, are there none among you who would enter into the joy of those, who, having given their children to this work, are



now welcoming "many sons to glory" born of that offering?

Are there none among *you*, Christian sisters, who will count it all joy to sacrifice for Christ, if by any means you may save some of these? Are there none among you who have been led through deep waters, that you might bear to these, in their hopeless, helpless sorrow, "the comfort wherewith you are comforted of Christ"? none whose hearts and hands have been emptied of other work, that you might be free to gather in this waiting harvest for the Master's glory? We wait for your bidding.

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### COUNTY ASSOCIATIONS.

THE time has come in our society, when it seems quite as necessary to provide for the nurture of old auxiliaries as for the formation of new ones. Societies that start with a good degree of enthusiasm, after the novelty has worn off, and the first interest has died away, often languish for the want of a proper stimulus from those who are better informed, or, perhaps, more thoroughly enlisted in the cause. It is almost impossible for those who are trying to carry on the work at headquarters to keep themselves informed of the state of each auxiliary; and the same is true, in some degree, with our branches. The best plan, as yet suggested, to accomplish the end in view, is that of county or conference associations, whose duty it shall be to care for the societies within their jurisdiction. The officers of such associations could easily become conversant with the state of the churches near them, and supply what might be needed to create and sustain interest in the work. Two of these are already organized in Massachusetts, and others are in process of formation;

and we would recommend that the same arrangement be adopted in other States, making the associations auxiliary to the branches.

A movement in this direction has been made recently in Fairfield County, Connecticut. A large and enthusiastic meeting, composed of delegates from the various churches in the county, was held at Danbury, having both morning and afternoon sessions, and a gathering for children in the evening. Mrs. Chandler of the Madura Mission was present, and added much to the interest of the occasion; but one of its most encouraging features was the utilizing of home-talent. There were three addresses on different departments of home-work; and a poem was read, which had been prepared for another similar occasion. At the close, a committee was appointed to consider the subject of a county association, and to report at the next meeting, to be held at Greenwich, three months from that time. We see no reason why these associations should not form a most valuable connecting link between the branches and auxiliaries.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18 TO MARCH 18, 1875.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.		VERMONT.
<i>Bethel.</i> — 1st Cong. Ch.,	\$10 37	<i>Vermont Branch.</i> — Mrs. Geo. H.
<i>Portland.</i> — "The Boys that Try,"	2 00	Fox, Treas., Greensboro', Aux.,
<i>Yarmouth.</i> — A friend,	1 00	\$7.50; Hartford, Aux., \$21; Pitts-
Total,	\$13 37	ford, Aux., \$5.95; Rutland, Aux.,
NEW HAMPSHIRE.		\$45.59; Springfield, Aux., \$15, \$95 04
<i>New Hampshire Branch.</i> — Miss		<i>Barnet.</i> — A friend,
Abby E. McIntire, Treas., Am-		<i>St. Johnsbury.</i> — Young Ladies
herst, "Carrier-Doves" for pupil		Miss'y Soc'y, of which \$36 to-
in the Oodooville sch.,	\$30 00	wards pupil in the Harpoot Fem.
<i>Fishersville.</i> — Rev. William R.		Sem., and \$30 for pupil in the
Jewett to const. L. M. his wife,		Oodooville sch.,
Mrs. Hannah A. C. Jewett,	25 00	<i>Thetford.</i> — Mrs. Abigail H. Farr,
Total,	\$55 00	to const. herself L. M.,
		<i>Westminster.</i> — Ladies of Cong.
		Ch.,
		38 65
		Total, \$225 69

MASSACHUSETTS.

*Auburndale.* — Aux., add'l, \$8 00  
*Bedford.* — Aux., to const. L. M. Mrs. Susannah E. Bacon, 25 00  
*Bernardston.* — Aux., 9 72  
*Blackinton.* — "Busy Bees," 6 00  
*Boston.* — A friend, \$500; Mary A. Waldron, \$1; a friend, \$1; Central Ch. "Sunbeams," \$2; Mt. Vernon Miss'y Soc'y, \$200; Park St. Ch., Contents of Charlie and Eddie Spring's Miss'y box, 1874, \$1.63; Berkeley St. Ch., Ladies' Monthly Pledge, \$7; Shawmut Ch., Mrs. Waterman, \$25, 737 63  
*Boston, South.* — Phillips Ch., Aux. (of which \$50 by Mrs. Jeremy Drake to const. L. M.'s Mrs. Martha M. Johnson, Miss Georgie H. Johnson; and \$25 by Mrs. C. Shepard to const. L. M. Miss Alice Stark; \$25 by Mrs. Susan W. Simonds to const. L. M. Mrs. Ann S. Hinckley, Post Mills, Vt.; \$25 by Miss Mary E. Simonds to const. L. M. Marion W. Lincoln; \$25 by Miss Lucinda Smith to const. L. M. Mrs. Emily A. Preckle; \$30 by Mrs. Metcalf and Mrs. Hight to const. L. M. Mrs. Eliza G. Hight; of which \$367 for sal'y of Miss Cull), \$457; "Cheerful Workers" to const. L. M.'s Ella J. Lovering, Alice Guild, \$50; Mrs. C. Shepard's S. S. Cl., \$15; Young Woman's Miss. Circle, \$10, 532 00  
*Boston Highlands.* — Walnut Ave. Ch., Mrs. Davenport, \$5; Mrs. C. O. Tufts, \$5; Mrs. Stone, \$3.50; Mrs. A. W. Tufts, \$5; Twelve ladies, \$12, 30 50  
*Bradford.* — Aux., 14 00  
*Brookline.* — Harvard Ch., Aux. (of which \$25 by Mrs. J. W. Tyler to const. L. M. a friend, \$25 by Mrs. L. S. Ward to const. L. M. Miss Mary C. Bancroft, \$25 by Mrs. Moses Withington to const. L. M. Mrs. Rev. Samuel B. Shipman), \$286.25; Mission-Circles ("Buds of Promise," \$5 25; "Violets," \$8.50; "Lilies-of-the-Valley," \$5; "Moss Roses," \$5; "May-Flowers," \$5; "Cheerful Givers," \$7; "Orion's," \$5; "Honey-Bees," \$5; "Excelsior" boys, \$5; "Loch Stead" Quartette four little sisters' mite-box, \$5; contents of mite-box, \$5; of which \$40 for pupils in the Harpoot Fem. Sem.), \$60.75, 347 00

*Cambridgeport.* — "Children's Miss. Circle" for pupil in the Oodoville sch., \$30 00  
*Chelsea.* — Mrs. L. B. Tenney, \$1; Mrs. S. N. Tenney, \$1, 2 00  
*Clinton.* — Aux., 18 75  
*Conway.* — Aux., to const. L. M. Mrs. Samuel Wilder, 25 00  
*East Charlemont.* — Aux., 6 80  
*East Somerville.* — Aux., for work in Japan, 30 00  
*Falmouth.* — Mrs. C. D. Bourne, 5 00  
*Gloucester.* — Cong. Ch., of which \$25 to const. L. M. Mrs. Mary E. Trask, 87 00  
*Greenfield.* — 2d Cong. Ch., 18 50  
*Groveland.* — Sarah Tuttle, 5 00  
*Hadley.* — Mrs. M. A. Adams, 10 00  
*Haverhill.* — West Parish, C. S. Webster, \$15; "Pentucket Miss. Band" (of which \$40 for pupil in Marsovan, \$30 for pupil in the Oodoville sch.), \$89, 104 00  
*Hopkinton.* — Aux., 42 10  
*Jamaica Plain.* — Aux., 159 15  
*Melrose.* — Young Ladies Miss'y Soc'y, 6 20  
*Monterey.* — Aux., 3 00  
*Northampton.* — Edward's Ch. S. S., Misses in three Cl's for primary sch. in Aintab, 20 00  
*Reading.* — Aux., 8 00  
*Salem.* — Tabernacle Ch. S. S. "Willing Helpers," for pupil in Mrs. Edwards's sch., 30 00  
*South Amherst.* — Aux., to const. L. M. Mrs. William Lyman, 25 00  
*South Hadley.* — 1st Cong. Ch. and Soc'y, 3 00  
*West Newton.* — Mrs. B. H. Barker, \$1; Miss Campbell, \$1, 2 00  
*Woburn.* — "Woburn Workers" towards pupils in Miss Townshend's sch., 10 00  
*Yarmouth.* — Woman's Miss'y Circle, 12 50

Total, \$2,372 85

C. Home Building-Fund.

*Boston.* — Central Ch., Mrs. Bates towards the Copp Room, \$100; Mt. Vernon Ch. (to name dormitory A. E. Safford, Mrs. H. W. Richardson, Mrs. Julius A. Palmer, Mrs. Miron Winslow, Mrs. Benj. Bradley, Mrs. J. C. Tyler, Mrs. Parkhurst, Old So. Ch., Mrs. Chas. Stoddard, Fall River, Miss Carrie Borden, \$5 each, Mrs. Rebecca Reed, \$10, John M. Pinkerton, \$50, M. P. C. H., \$50), \$150, \$250 00  
*Boston, East.* — "Maverick Rill," Warner Demond, Tr., 15 50

<i>Grantville.</i> — "Carrier - Doves," \$123.35; the contents of little Helen's first Miss'y box and her Christmas money, \$1.65,	\$125 00
<i>Ipswich.</i> — From past pupils of Ipswich Female Seminary, to name dormitory E. C. Cowles,	200 00
<i>South Hadley.</i> — Mrs. I. Lawrence, for Mary Lyon Room,	7 00
<i>Woburn.</i> — Aux.,	25 00

## CONNECTICUT.

<i>Darien.</i> — "Ox Ridge Mission-Circle,"	\$2 00
<i>Greenwich.</i> — Aux., of which \$75 to const. L. M.'s Mrs. Jabez Mead, Miss Amelia Mead, Miss Lizzie H. Cristy, and B. R. in Ceylon,	117 00
<i>Guilford.</i> — Mrs. Lucy E. Tuttle, to const. L. M.'s Mrs. J. E. Doolittle, Miss Jennie E. Doolittle,	50 00
<i>Lisbon.</i> — Aux.,	12 21
<i>Middletown.</i> — Aux., 1st Cong. Ch., towards pupil in Marsovan,	33 00
<i>New Haven Branch.</i> — Miss Julia Twining, Treas., Falls Village, Aux.,	10 00
<i>Putnam.</i> — Ladies of Cong. Ch.,	19 00
<i>Stafford Springs.</i> — Aux.,	12 25
Total,	\$255 46

## NEW YORK.

<i>Flushing, L. I.</i> — The "McGregor Hall Gatherers" and "Birds'-Nest," with prev. contri. to const. L. M. Mamie E. Coughlan,	\$8 00
<i>Fredonia.</i> — Miss Betsy Nichols, \$2; Mrs. Helen L. Hart, \$1; Miss Martha L. Stevens, \$5,	8 00
<i>New York City.</i> — Mrs. Lucy Slade, \$25; "Cheerful Workers," for sal'y of Miss Bush, \$337, with prev. contri. of \$400 for the C. Home, making \$737 in all,	362 00
<i>Oswego.</i> — Cong. S. S., \$2.52; from the late H. C. Denton, \$25,	27 52
<i>Rochester.</i> — A. S. Hamilton's S. S. Cl., towards pupil in Harpoot,	6 00
<i>Sherburne.</i> — Mrs. William Newton,	5 00
Total,	\$416 52

*C. Home Building-Fund.*

<i>Albany.</i> — 1st Cong. Ch. Aux.,	\$107 00
<i>Brooklyn.</i> — Mary Titcomb, \$4; Mary A. Brigham, \$5, towards the Mary Lyon Room,	9 00

## NEW JERSEY.

*C. Home Building-Fund.*

<i>Bloomfield.</i> — Miss Louisa W. Wood,	\$10 00
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## DISTRICT OF COLUMBIA.

<i>Washington.</i> — A friend,	40
Total,	40

## OHIO.

<i>York.</i> — Woman's Miss'y Soc'y,	\$10 00
Total,	\$10 00

*C. Home Building-Fund.*

<i>Oxford.</i> — Teachers' Western Fem. Sem. towards the Mary Lyon Room,	\$20 00
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## INDIANA.

<i>Mishawaka.</i> — Mrs. R. E. Wilklow, \$1; Mrs. S. H. Judkins, \$1, for Miss Andrews's work in China,	\$2 00
Total,	\$2 00

## IOWA.

<i>Charles City.</i> — Mrs. J. Wadhams,	\$5 00
<i>Taber.</i> — Cong. S. S. towards pupil in Miss Townshend's sch.,	20 00
Total,	\$25 00

## CALIFORNIA.

<i>Oakland.</i> — Mrs. C. Richards,	\$25 00
Total,	\$25 00

## CANADA.

<i>Canadian Branch.</i> — W. E. W. Papineau, Treas., towards sal'y of Miss Howland, Ceylon,	\$341 25
Total,	\$341 25

General Funds,	\$3,742 54
C. Home Building Fund,	768 50
"Life and Light,"	572 00
"Echoes,"	70 73
Postage,	104 24
Weekly Pledge,	11 96
Leaflets,	10 53
Interest on Baldwin Fund,	180 00
Interest on Temporary Investments,	498 17
Total,	\$5,958 67

MISS EMMA CARRUTH, Assl. Treas.

# Department of the Interior.

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## SOUTH AFRICA.

### EXTRACTS FROM MRS. PINKERTON'S LETTERS.

ZULU LAND, Oct. 20, 1874.

THE natives are all complaining, and fear a drought. It has been very hot, dry weather: nothing they sow or plant can grow. Saturday, near evening, a native came into my kitchen, saying he was hungry, as he had been out all day among the kraals, calling all the outside people to come to the station Sunday, and join us here in praying for rain. This had been done by order of the chief, who resides near Umtwalumi.

Both missionaries were away. Sunday came; and there was such a crowd, that we had to have our meeting in the open air. I think about three hundred came besides our own people. Our principal station-man spoke to them. His subject was, "The fruits of the flesh." His remarks were good; but they felt disappointed that neither of the great teachers were here to pray for rain. The chief had taken this way to prevent their going to witch-doctors. Monday we had a shower, and hope for more this week.

OCT. 28. — On Sunday the people came thronging to the station to pray for more rain. Mr. Wilder was here. We had more than a houseful, — old men, young men, and maidens, dressed in all their native ornaments. It was truly a sight worth seeing.

Nov. 3. — Last Sunday the sun came out bright and hot, with no signs of rain. I thought the people would lose their faith, and go to their rain-doctors; but, when the bell

rang for Sunday school, they soon filled the chapel. After school, I came up the garden-walk from the chapel to the house, and saw large numbers standing in groups outside ; and I knew they would not be able to get in for preaching-service. They took the seats from the chapel, and put them under a large tree in the garden. The bell rang, and brought them all together, four hundred or more. As I sat there, I thought I would like to send a picture of this assembly home. In front of Mr. Wilder, on benches, were seated the clothed station-people, the women in their light or bright-colored dresses, with their heads covered with bright handkerchiefs ; just back of them a row of lemon-trees hanging full of fruit, the branches of the large trees meeting those on the opposite side, so as to form a beautiful bower. To the left of me was a long seat filled with the old outside people, — men of sixty and seventy years. Their faces were something worth studying. I watched them closely while Mr. Wilder was preaching. Some looked serious and thoughtful, others laughed and sneered. Many of these old men have heard the truth preached for twenty years, and still remain firm in their old heathen ideas. Behind me, to the left, were many young men. These had red and yellow paint put on in streaks, and, with their feathers and other ornaments, looked hideous. Mr. Wilder explained who this great One was they had come to worship, and that every thing we had came from him.

Nov. 18. — We have tidings of an abundance of rain. It came in torrents ; and one of the station-houses was so badly injured by the falling rain, they brought a little sick child into my kitchen to die.

I have been teaching the station-girls to make various little things for Christmas, such as pin-balls and work-baskets, made of pieces of pasteboard covered with cloth.

I knew I could not make presents: so I thought I could furnish odds and ends of pretty, bright cloth, and teach them to make things to give each other. They have become quite enthusiastic over it; and the tree will be well filled with pretty and useful articles, at little expense to me, except of time and patience, which had to be on hand.

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### EASTERN TURKEY.

THE following composition was written by Baidzar, and read at the last examination of the Erzroom boarding-school:—

#### CONDITION OF BRIDES IN TURKEY.

If you understand the condition of brides in Turkey, you know that it is very pitiful. Of course, the customs are different in every city; and it is possible that some of them are easier to be borne than others. Notwithstanding, compared with the condition of brides in a free country, the most lenient customs here would be the severest there.

What are the trials of brides in Turkey? In the presence of their mothers-in-law, custom demands that they should not speak, or make any sound whatever; but, if they wish to communicate with any one, they must use their hands or eyes. Some, when a question is asked them, will make no sound but “sheesh,” and reply by motioning with their hands. Others, turning to the wall, that their faces may not be seen, reply in a proper manner. Others make no reply, but scream, “*Dāy ha dāy!*”

They bind their mouths tightly with a handkerchief, and then throw one over their heads, to hide their faces. Some bind their faces in such a way that nothing is visible but their eyes. These customs belong to the vil-

lages. In cities it is different. Often they simply throw something over their heads, through which their eyes, and the form of their faces, can be seen.

Brides are not allowed to eat at the same table with the men ; that is, with their fathers and brothers in law, and, in some places, not even with their mothers-in-law. When the other members of the family sit down together, the brides must remain standing, and kiss their hands, offering them salutations, each in turn. No matter how cold or tired they may be, the poor brides must remain standing. They are not allowed to go out for pleasure, but are kept within doors all of the time. They must kiss the hands of all who come to the house. Even towards small boys they must demean themselves like servants. If the younger members of the family treat them like servants, the older ones treat them like slaves. In these and similar ways the poor brides are tormented. The customs I have mentioned belong chiefly to the villages.

Of course, modesty and chastity are necessary ; but to oblige the brides to bind their mouths and noses, to remain standing, to kiss the hands of others, and not to allow them to eat with the family, but in every way to treat them like slaves, is entirely unnecessary, and very abominable. God created all men free, and not with their tongues tied, and their faces covered ; and in no book of the Bible do we read that brides should be thus tormented.

BAIDZAR RHUDUSHEAN.

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SHINE forth, shine forth, eternal truth !  
 On hoary age, on blooming youth,  
     Thy heavenly unction send.  
 On us, on all, arise and bring  
 Salvation on thy healing wing,  
     And bid our sorrows end.



## Home Department.

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### THE JAPAN HOME.

THE last letters received from Japan left the young ladies rejoicing over the promise, just received from this country, of money for the building. It is expected that the Home will be completed and furnished ready to open in September. As some of the furniture needed can be obtained much cheaper in America, it will probably be sent at once by ship, thus lessening the cost of transportation.

We wish to say to the friends of this enterprise, that, while September will be upon us ere we are aware, over forty shares of twenty-five dollars each are still unprovided for, besides the greater part of the furniture. Of the amount already raised, five hundred dollars is from the Woman's Board of the Pacific; about four hundred dollars has been given by individuals, and a thousand dollars by auxiliaries.

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### NEWS FROM OUR AUXILIARIES.

COLORADO. — The Monument Society of Denver has just received a visit from Mrs. Palmer of the Madura Mission, who addressed a large and interested audience.

ILLINOIS. — A Woman's Missionary Meeting will be held at Rockford, in connection with that of the General Association, which meets May 26. The "Willing Workers" of Waverly are rejoicing in the safe arrival, at Tung Cho, of the box sent to Miss Evans last summer. The attendance

at their meetings has been good, in spite of the cold winter. The ladies of the auxiliary of the Second Church, Rockford, are making an earnest effort to raise the entire salary of Miss Diament, North China, and, with a little aid from the First Church auxiliary, hope to succeed. Thus far, Illinois takes fifteen shares in the Japan Home, and has sent one hundred dollars for the furnishing.

IOWA. — The ladies of Muscatine are planning for a "rousing missionary meeting" in connection with the meeting of the State Association, which will be held there June 2. In December, auxiliaries were organized, with the aid of Miss Rankin, at Danville and Mount Pleasant; and the organization at Fairfield was completed. The society at Marshalltown is working in connection with the Sunday school; the funds raised to go towards the support of Miss Hillis, in Ceylon. Iowa has pledged four shares in the Japan Home.

KANSAS. — The Woman's Missionary Meeting will be held in connection with the meeting of the General Association, at Leavenworth, June 11. We regret to announce the resignation of Mrs. J. L. Cole, State Secretary for Kansas, on account of her return to her old home in Ohio. Lawrence has a share in the Japan Home.

MICHIGAN. — The meeting of the Woman's State Missionary Society will be held, in connection with the meeting of the General Conference, at Kalamazoo, May 20. Michigan gives another of her daughters to the work, Miss Spencer of Benzonia, who accompanies Mrs. Coffing on her return to Marash, Central Turkey. A new auxiliary of fifty members has been organized at Grass Lake, the fruit of seed planted at the Woman's Missionary Meeting at Elkhart, Ind., nearly two years ago. A schoolgirls' missionary society has just been organized at East Saginaw, called "The Faithful Workers." The Teachers' Society

of that place expects to take a share in the Japan Home, making the fifth share in that State. The young ladies of the Detroit mission-circle have adopted a pupil in the Bardesag School, in addition to their Bible-reader, Suprehanom.

WISCONSIN. — The ladies of Spring-street Church, Milwaukee, have organized a course of six lectures, the profits to be divided between home and foreign missions. The lecturers were Mrs. Cooley, Mrs. Hauser, Mrs. Norton of Ripon College, Mrs. Mitchell, Miss Willard, and Miss Ives of Chicago. The Mission Band of the same church takes a share in the Japan Home, in addition to the hundred and twenty-five dollars paid towards the salary of Mrs. Watkins in Mexico. An auxiliary has just been formed at Avoca, itself a home-missionary field, through the efforts of Mrs. Curtis, who has been a minister's wife for fifty years. Appleton takes six shares in the Japan Home, making twenty-two shares pledged in Wisconsin.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM FEB. 15, TO MARCH 15, 1875.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.		<i>Morenci.</i> — Aux., Mrs. J. M. Rothrock, Treas.,	\$6 00
<i>Belpre.</i> — Aux., for a pupil in Miss Porter's school, Mrs. Wm. Armstrong, Treas.,	\$20 00	<i>Olivet.</i> — Aux., for salary of Mrs. Watkins, by Mrs. M. E. B. Green,	37 00
<i>Lodi.</i> — Aux., for the Japan Home, Mrs. L. K. Robbins, Treas.,	1 00	<i>Utica.</i> — Aux., for a pupil at Erzroom, Mrs. D. P. Breese, Treas.,	19 00
<i>Pittsfield.</i> — Aux., for a pupil in Mrs. Coffing's school, and to const. Mrs. M. E. Eversey a L. M., Emma E. Clark,	25 00	Total,	\$62 75
Total,	\$46 00	ILLINOIS.	
MICHIGAN.		<i>Aurora.</i> — Aux., Mrs. G. F. Ruggles, Treas.,	\$19 50
<i>Banks.</i> — Aux.,	\$ .75	<i>Aurora.</i> — "Little Workers," for	





MAY

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1875.

## HINDOO MAY DAY.

BY W. H. BALLANTINE.



ONE of the Hindoo feasts is called Narali Purina, which means "the cocoanut full moon." In this part of the world, some of you may know, we have almost constant rain and storms from June till October. In the early part of the season they are so violent, that the frail Hindoo boats cannot go out on the sea at all. From about the middle of August, however, the winds begin to die away, and the rains to cease; and so

they have a feast-day, on which they make an offering to the sea, and pray the goddess who lives in it to be kind to them, before they venture out again to fish and trade.

On this day all the merchants and traders leave their shops, and come out for a holiday. They can all read, as most of the people of this country cannot: so I filled my pockets with tracts, and took a large bundle of them under my arm to distribute, and made my way to the shore. There were not less than a hundred thousand people there.



A HEATHEN FESTIVAL.

Sports of all kind were going on, — jugglers showing their tricks, confectioners selling their candies, everybody eating good things. This feast corresponds to our May Day, when the pleasant weather comes again after the storms. I soon distributed all my tracts, as the crowd were so eager to get them, that they pressed about me so that I could hardly use my hands; and they even began to snatch them from me.

The tide was low; and I walked into the water where the Brahmin priests were performing the ceremonies. Each priest had a little tray of leaves on his left arm, and on it some red paint, with rice, sugar, milk, a cup of water, and generally some betel nuts and leaves. I will describe one of the ceremonies. Four men came and stood before the Brahmin, each bringing a cocoonut laid on some flowers. The priest began to mutter a prayer in the Sanscrit language, which neither he nor I could understand; and at the same time dipped up some water in his hand, and sprinkled it over their heads. Then he put some red paint with a few grains of rice in it on each cocoonut. It was thrown into the water with the flowers; but the cocoonut was quickly snatched out again, and given to the priest. He put it into a large bag hanging from his shoulders, in which he had already fifteen or twenty, — so many he could hardly stand. After this, the men each poured a small cup of milk into the water, and then threw some sugar after it. There was very little milk with a great deal of water: the heathen do not offer the best they have to their gods. After the milk, the Brahmin put some of the paint and rice-grains on each man's forehead, all the while muttering his incantations; then all took up water in their hands, and poured it into the Brahmin's hand, and he sprinkled it upon them. They were now clean, as they thought; and the priest allowed them to put some paint

and rice-grains on his forehead, and also to wash one of his feet, which he held up out of the water for the purpose. With the water that dropped from his foot, they touched their foreheads, their two eyes, and their lips ; and, after they had each paid the priest about one cent, the whole was finished.

By such ceremonies, these poor people imagine that their ships will go safely this year, and all their goods yield them rich profit. They do not know that there is one God who made the sea and the dry land.

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### LITTLE MISS MOON.

BY MISS M. E. GOULDY.

WE have a new scholar in our school whose name is O Tsukisan, or little Miss Moon. Her father is in America; and she is half foreign, although she lives with these Japanese, and speaks only their language. I must tell you how she and the rest of my pupils wear their hair. Hers is dark, though not quite so dark and stiff as that of some of the other children here. Her head is shaved in a circle, about an inch or more above her ears, except in just one spot above the very back of her neck, where a short lock is left to grow. Her hair is parted in a circle near the top of her head, and is cut so as to fall like a short fringe just above the shaved part. The rest of her hair is combed up from the circular parting, made stiff with oil, and tied in two places, — once close to her head, and again near the end of it.

A few mornings since, I went to visit little Miss Moon ; and, while I was admiring the flowers in the garden back of the house, her dancing-teacher came ; and her mother



invited us in to see her take her lesson. The teacher sat down on the floor to play her *saumsen*, an instrument something like our violin, but giving out very mournful sounds; while the child moved her body slowly backward and forward, or went off to the sides of the small room, sometimes clasping her hands as if in grief or anger, and then again giving expression to gladness. All this was to represent some story; but I did not know enough of the language to know what it was. The native woman who was calling with me could not tell what it was all about. She says only those who study those things expect to understand them.

Afterwards little Miss Moon sat down beside the woman, to learn to play on the *saumsen*. The two seemed to play very well together; and I was surprised that such a little girl could do so well: but I am told that she has studied nothing else ever since she was very young. I felt very sorry for her, as I thought of the life she would have to lead as a dancing-woman in this country. If we can only interest them all in something better, and save her from such a life, it will be well worth all the thought and labor it has cost us here.

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## MISSION-CIRCLES.

### ACKNOWLEDGMENTS.

MAINE. — *Portland*. — "The Boys that Try," \$2.00.

NEW HAMPSHIRE. — *Amherst*. — "Carrier-Doves," \$30.00.

MASSACHUSETTS. — *Blackington*. — "Busy Bees," \$6.00.

*Boston*. — Charlie and Eddie Spring's Missionary Box, \$1.63.

*Boston, East*. — "Maverick Rill," \$15.50.

*Boston, South*. — "Cheerful Workers," \$50.00; "Young Woman's Missionary Circle," \$10.00.

*Brookline*. — Harvard Church, "Buds of Promise," \$5.25;

"Violets," \$8.50; "Lilies-of-the-Valley," \$5.00; "Moss Roses," \$5.00; "May-Flowers," \$5.00; "Cheerful Givers," \$7.00; "Orioles," \$5.00; "Honey Bees," \$5.00; "Excelsior Boys," \$5.00; "Loch Stead," \$5.00; "Contents of Mite Box," \$5.00.

*Cambridgeport.* — "Children Mission-Circle," \$30.00.

*Grantville.* — "Carrier-Doves," \$123.35; Contents of Little Helen's Missionary Box, \$1.65.

*Haverhill.* — Pentucket Mission Band, \$89.00.

*Salem.* — "Willing Helpers," \$30.00.

*Woburn.* — "Woburn Workers," \$10.00.

CONNECTICUT. — *Darien.* — "Ox Ridge Mission-Circle," \$2.00.

NEW YORK. — *Flushing.* — "McGregor Hall Gatherers" and "Birds' Nest," \$8.00.

*New York City.* — "Cheerful Workers," \$337.00.

ILLINOIS. — *Aurora.* — Little Workers, \$6.90.

*Ontario.* — Children's Mission-Circle, \$5.00.

WISCONSIN. — *Stoughton.* — Sabbath School, \$2.27.

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## OUR MISSION-CIRCLE.

BY MRS. C. B. CURTIS.

I AM sure, if the readers of "The Echoes" could have looked in upon us as we were gathered in the New-England parsonage one Saturday afternoon and evening, they would have envied us the good time we were having; and now I am going to tell you all about it, so that you can have just such gatherings.

For some time we have from week to week held little prayer-meetings among the girls. At one of these meetings, it was suggested that the girls form among themselves a mission-circle, and each alternate week meet to sew. Officers were appointed from among their number; the president taking charge at the meetings for sewing.

We chose for our name "Mite-Gleaners." During the summer, we talked over the propriety of inviting the boys and young ladies and gentlemen to join with us.

But what did we do that afternoon and evening that I spoke of? Well, you see the Mite-Gleaners were intending to have a fair; and so, upon the afternoon in question, the young ladies and girls busied themselves with fancy-work of various kinds, — toilet-sets and mottoes. At six the young gentlemen and boys came; and refreshments provided by six of the girls (the next six, in alphabetic order, providing for the next monthly meeting, and so on) were enjoyed by all.

After a short time spent in chit-chat, the president, one of the young girls, called the meeting to order, and presided with considerable dignity.

Reading of the Scriptures, prayer, and singing were followed by a missionary historical exercise, bringing out (by means of a list of written questions, which were distributed among the girls) a history of the origin and progress of the American Board, including readings from "Bartlett's Sketch of Missions." I was then called upon to read some very interesting missionary letters sent to us from New Haven.

Then came the election of officers, — president, a gentleman to preside at the monthly meeting, and vice-president, a lady to take charge of the two weeks' meeting for sewing, two treasurers (one for each society; for Congregationalists and Methodists have held their meetings together), a secretary, and four managers. The president and vice-president hold office for three months, the others for six.

A most important part of the exercises was the calling of the names of members by the treasurers, and receiving the dues; for each member pledges a certain sum per month, either five or ten cents. Our society numbers about sixty, and our annual payment about forty dollars.

As several of the young ladies and gentlemen of our

circle belong to the choir, and their meeting is on Saturday evening, the chorister was invited to meet with us. After the exercises of the circle were over, the members of the choir gathered in one room; and, while the singing was going on, we, in the next room, joined in various games. An historical game met with general favor. At half-past nine the company dispersed, apparently well satisfied with the experiment of a "young people's missionary society."

SOUTH BRITAIN, CONN.

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## BIBLICAL ENIGMA.

BY N. M. DIXON.

My 10, 25, 4, 19, 30, 25, 42, was the father of a prophet.

My 13, 21, 14, 3, 40, 11, 27, was a prophetess.

My 40, 23, 9, 33, 26, 36, was one of the cities of refuge.

My 36, 39, 40, 2, 22, was a well where something remarkable happened.

My 9, 23, 40, 18, 29, 12, 39, one of the seven princes of Persia.

My 28, 14, 19, 1, a mountain in Palestine.

My 4, 15, 9, 5, 17, 1, one of the men sent to divide Canaan.

My 38, 24, 16, 9, 19, 32, was a sorcerer.

My 31, 8, 20, 37, was a messenger.

My 34, 29, 40, 40, 17, 35, was an animal.

My 6, 11, 41, 27, 19, 12, was a prophet.

My 18, 7, 2, 40, 4, was a bird.

My whole is a gospel invitation.

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## ANSWERS TO ACROSTIC.

"Solomon's Temple."

We have received correct answers to the acrostic in the March number, from A. D., Amherst, Mass.; E. F. W., Portland, Me.; G. H. F., Lincoln, Mass., and Belleville Mission-Circle, Newburyport, Mass.; also additional answers to the enigma in the February number, from G. H. F., Lincoln, Mass.; D. P. L., Troy, N.H., and C. A. M., Greenwood, Neb.

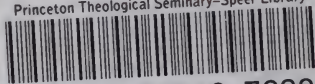


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